

# CATHOLIC • ACTION •

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Vol. XXXII, No. 2



February, 1950

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## Another Tradition at Stake

By George Reed

THE WELFARE OF THE CHILD  
THE FAMILY APOSTOLATE  
MOSTLY ABOUT NON-DPs  
N.C.S.S.S. MILESTONES

*Month by Month  
With the N.C.W.C.*

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A NATIONAL MONTHLY PUBLISHED BY THE  
NATIONAL CATHOLIC WELFARE CONFERENCE

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## NATIONAL CATHOLIC WELFARE CONFERENCE

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# CATHOLIC ACTION

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## 1949 Christmas Message of Holy Father: Addition to Original Printing

THE December, 1949, issue of CATHOLIC ACTION carried the text of the Christmas Message of Our Holy Father as received by the N.C.W.C. Press Department. Due to an error in transmission a portion of the address was omitted. The missing paragraphs are given here with instructions for insertion in the body of the address. Where the magazine is retained in a permanent file, this section might be clipped for insertion in the December issue. The omitted text follows:

Holy Year, Year of God, of God Whose majesty and grandeur condemns sin; of God Whose goodness and mercy offers pardon and grace to anyone disposed to receive it; of God Who in this Holy Year wishes to come still closer to man and to remain nearer to him than ever before.

How many people look on sin as a mere "weakness," and even make of this weakness a virtue! "Indeed," wrote the pagan Sallust long ago, (Catil. 52) "We have lost the true meaning of words, for the giving of another man's goods is called liberality, and audacity in doing evil passes for courage" (Equidem nos vera vocabula rerum amisimus, quia bona aliena largiri liberalitas, malarum rerum audacia fortitudo vocatur). By artfully changing the meaning of words in the most important questions of public and private life, these people hide what conscience does not wish to make clear; they approve what in their heart of hearts they condemn; they deny what they ought loyally to admit.

How many set up their idols in the place of God, or, while affirming their belief in God and their desire to serve Him, make for themselves an idea of Him which is the product of their own desires, of their own inclinations, of their own weaknesses! God in His immense grandeur, in His immaculate sanctity; God, Whose goodness comprehends so well the hearts that He

Himself has fashioned (Psalm 32,15) and Whose kindness is ever ready to come to their aid, is not rightly understood by many. This explains why there are so many Christians merely through habit, so many who are listless and careless, and, on the other hand, so many souls that are tormented and without hope, as though Christianity were not itself the "Good Tidings."

False ideas of God, vain creations of minds all too human, which the Holy Year must dissipate and banish from the hearts of men!

The spontaneous welcome with which the world greeted its announcement confirms the trust that We had placed in the Holy Year. It will not be a noisy festival, nor a pretext for pious distractions, nor yet a concealed display of Catholic strength in the sense understood by the world, which makes success consist in the momentary plaudits of vast masses. The Holy Year must do its work more seriously and deeply in the minds of men; it must encourage and promote more widely the practice of virtue in public and private; it must be and appear more intimate and more sincerely Christian.

It must needs conform to the secret design of God; it must needs characterize itself as the year of the great return, year of great pardon in the measure at least that our present age even very recently has been an epoch of apostasy and guilt.

Beginning today, We direct to the whole world, then, Our plea that all men and each one in particular, from every land and every shore, may accomplish the desired great return with all the urgency demanded by these extraordinary times. Our invitation is meant to be above all that of a Father who lives, toils, suffers, prays and hopes for the good and happiness of his children. And all men on earth are Our children, at least by right and divine purpose (saltem iure et destinatione), even those who have abandoned Us, who have injured Us, who have made and still make Us suffer.

To you do We appeal, children, who are far away, lost, deluded or embittered, and especially to you for whom treacherous words and perhaps a short-sighted view of reality have stifled in your hearts the affection you once had for Holy Church; do not spurn the offer of reconciliation which God Himself offers you through Us during a truly acceptable time. From this moment on, be assured that sweet are the ways that lead back to the house of the Father, and full of joy is the welcome that awaits you.

May this Holy Year mark the return to God of those souls who, for many and varied reasons, have had their minds and hearts blinded to the image and memory of their Creator, from Whom there has come their very life as well as that of all other beings, and in Whom their highest happiness rests.

The foregoing is for insertion in the ninth paragraph of the December printing which begins: "Animated by the sentiments and hopes, etc.," after seventh line reading: "... down in the souls of all those who have ears to hear (Matt. 11,15)." Pickup: "Whether they are far away because of a careless, etc."

# Another Tradition At Stake

By  
George Reed

BIBLE reading in public schools, a traditional characteristic of cooperation between church and state in this country, is now under attack in the courts of New Jersey. The action is brought by taxpayers supported by the United Secularist League of America. The Plaintiffs have stated that they will take the case to the Supreme Court of the United States. The statute under attack provides that the teacher shall read five verses from the Old Testament each day. No comment may be made. Children may be excused from the bible reading period at the request of their parents.

It is argued by the plaintiffs that the bible reading practice constitutes a violation of freedom of conscience and consequently their religious liberty. This is a favorite argument of those who are opposed to organized religion. Its basic fallacy lies in the erroneous assumption that freedom of conscience (freedom to believe) and religious liberty (freedom to act) are identical legal concepts. Basically they are different. Freedom of conscience embraces the right to hold particular religious convictions. Religious liberty, on the other hand, involves the right to act in accordance with religious beliefs. Freedom of conscience is absolute insofar as the state is concerned, but religious liberty is relative, as the rights of other members of the community and the state must be considered. Thus one may believe in polygamy but he may not constitutionally practice it. The proposition was well stated by Mr. Justice Black and Mr. Justice Douglas in their concurring opinion in the famous flag salute case (*Barnette v. West Virginia*). Therein it was observed that:

"No well ordered society can leave to individuals an absolute right to make final decisions, unassailable by the State, as to everything they will do or will not do. The First Amendment does not go that far."

To hold otherwise would result in the subordination of the state and the community to the private judgment of the individual. Mr. Justice Cardozo spoke forcefully on this question in the case of *Hamilton v. Board of Regents* wherein appellants, who had a conscientious objection to war and all matters relating to it, claimed exemption from R.O.T.C. He

observed that "The conscientious objector, if his liberties were to be thus extended might refuse to contribute taxes in furtherance of a war, whether for attack or for defense, *or in furtherance of any other end condemned by his conscience as irreligious or immoral*. The right of private judgment has never been so exalted above the powers and compulsions of the agencies of government."

This decision is an excellent example of the proposition that freedom of conscience and religious liberty are not identical, for admittedly the participation in military training transgressed the conscientious convictions of the objectors. If the decision had been conditioned on the absolute norm of freedom of conscience an opposite conclusion would have been necessary. It was, however, predicated upon the religious liberty of the conscientious objector; namely, the exercise of a religious conviction. The ensuing conflict with the interest of organized society necessitated an accommodation of the conflicting claims.

But it might be said that this decision is implicitly overruled by the flag salute case of *Barnette v. West Virginia*. There, it will be recalled, the Court upheld the right of a Jehovah's Witness to refuse to salute the American flag on the ground that an enforced salute would violate religious convictions. The case is distinguishable by reason of the fact that it contained the element of direct compulsion (i.e. punitive statute plus compulsory education law.)

The following prefatory language of the *Barnette* decision discloses the difference between the issue in that case and the proposition which has been advanced by the plaintiffs. "The freedom asserted by these respondents does not bring them into collision with rights asserted by any other individual. It is such conflicts which most frequently require intervention of the State to determine where the rights of one end and those of another begin. But the refusal of these persons to participate in the ceremony does not interfere with or deny the right of others to do so \* \* \* The sole conflict is between authority and the rights of the individual."

This limiting language of the *Barnette* decision clearly indicates that religious liberty is of necessity

a relative concept and that the conflict of the consciences of the various citizens must be considered. A choice must be made to resolve the conflict. What choice should be made here? Let us consider the facts. The plaintiffs claim that their consciences are being violated by the forced exaction of taxes for the support of religion to which they conscientiously object. No specific tax is referred to but rather an unmeasured use of tax funds. Nor is there a showing that such use impairs the ability of plaintiffs to practice their conscientious beliefs. In the *Barnette* case, on the other hand, there was an immediate relationship between freedom to practice one's religion and the offending punitive act. Here such factor does not exist. The mere fact that the plaintiffs have assumed a special guardianship of that felicitous phrase "separation of church and state" does not supply the missing legal link.

On the other hand, parents of religious convictions in the community pay the same taxes as the plaintiffs and conscientiously assert their right to have their children receive religious instruction. As Mr. Justice Frankfurter observed in his dissenting opinion in the *Barnette* case "the religious consciences of some parents may rebel at the absence of bible reading in the schools."

In addition, the state, through the school board and Attorney General, is actively participating in the action, for its interests coincide with the will of the community. Under this set of facts, a decision in favor of the plaintiffs would have to be predicated on the assumption that *religious liberty* has the same absolute quality as *freedom to believe*.

But assigning this quality of absoluteness to religious liberty would result in a denial of the *equality* of the *exercise* of religious convictions unless everyone in the community acted uniformly. The equal title to the *exercise* of religious beliefs, therefore, requires judicial adjustment in the interests of "ordered liberty". The process of adjustment should utilize every presumption in favor of the party alleging the right when there is merely a clash between state authority and the individual. However, where, as in this case, there is a conflict between the asserted religious liberty of various citizens in the community, it is necessary delicately to balance and critically analyze conflicting claims so as to give religious liberty its broadest possible application.

Finally, it must be remembered that this whole question cannot be treated academically. So the Court, when it originally applied the First Amendment to the States, said in *Near v. Minnesota*:

"Liberty in each of its phases, has its history and connotation, and in the present instance, the inquiry is as to the historic conception of the liberty of the

press and whether the statute under review violates the essential attributes of liberty."

What then is the history of religious liberty with reference to the unmeasured non-discriminatory use of public monies for religion? The statute books attest that religious and charitable organizations have always been exempt from general taxation. This most certainly constitutes an unmeasured use of public money in aid of religion. Similarly our legislatures and the Army and Navy have maintained chaplains. Religious schools were subsidized among the Indians. Bible reading from the very inception of this country has been an integral part of our school system.

Again and again the court of public opinion as well as judicial tribunals has passed upon these questions with the result that they are no longer mere precedents but an integral part of the American tradition—a tradition which is now being threatened by a confused concept of religious liberty.

This tradition is likewise being threatened by the indiscriminate application of the theory of the separation of church and state. Plaintiffs rely upon it in their attempt to demonstrate the unconstitutionality of the bible reading statutes. Reference is made to the *McCullum* case as being the controlling law in this particular case. Once again we must call upon the words of the late Mr. Justice Cardozo who clearly and concisely established the legal norms for the application of the constitutional concepts of liberty. In *Snyder v. Mass.* he said:

"A fertile source of perversion in constitutional theory is the tyranny of labels. Out of the vague precepts of the Fourteenth Amendment a court frames a rule which is general in form, though it has been wrought under the pressure of particular situations. Forthwith another situation is placed under the rule because it is fitted to the words, though related faintly, if at all, to the reasons that brought the rule into existence."

Much of the recent thinking on the question of separation of church and state has been characterized by the very practice condemned by Mr. Justice Cardozo. The tyranny of the label "complete separation of church and state" has already dealt a severe blow to "released time" courses of religious instruction. Now it is being employed as a basis for eliminating bible reading from our schools. It is a classic canon of judicial construction to confine a decision to the facts which engendered it. Thinking in terms of labels circumvents this canon of construction and results in bad law. It is hoped that the courts will not continue to think in the terms of the label "separation of church and state" in deciding the issues raised in the New Jersey Bible case but rather the real historical content of term. If this is done, and if the court properly distinguishes between freedom of conscience and religious liberty, the plaintiffs will not prevail, but rather the tradition of bible reading.



# The Welfare Of The Child—

*By Government, Religion, Education*

An Address by Very Rev. Msgr. John L. Morkovsky,  
Superintendent of Catholic Schools, Archdiocese  
of San Antonio, at the Recent N.C.C.W. South-  
west Regional Conference, San Antonio, Texas.

IF you were ever in the neighborhood of a boot camp where fresh recruits are given their first introduction into army drilling, you are probably familiar with the confusing picture of the awkward squad, who shoulder arms and march off in all directions at the same time. Now, if you can imagine a child breaking up into its components of mind and heart, soul, and body, and marching off in all directions at the same time, then you will have a good picture of a situation where interrelationship of government, education, and religion—of State, Church, and School—was not properly functioning.

The aims of the three agencies are distinct, but they do not take the mind and march it off to school, while the body with the lunch basket stands saluting the flag, and the soul goes floating about with folded hands.

Such a picture does not make sense. And unfortunately, much of our dealing with the child will not make sense unless our attitude toward him is based on certain clear conceptions of the aims for which the human being exists, and a clear conception of the functions of State, Church, and School, which are essentially means by which to attain those ends.

Children are human beings and as human beings, their purpose is to know, love and serve God in this life, and thus to reach their final purpose of enjoying God in Heaven in the next life. There can be no complete separation of the interests of Church, State, and School, any more than there can be complete separation of the mind and heart, body and soul.

The State and the Church, representing civil government and religion, is each in its own right what the philosopher calls a perfect society. Each has its supreme aim, and the right to the means to achieve that aim: the State, to promote public and individual well-being; the Church to promote the spiritual and eternal well-being. But spiritual well-being on earth, good moral character, is necessary in civil society, while earthly peace and good order are conducive to better religious life. Both Church and State are

necessary societies for human beings, for people must, according to their nature, live in society in order to attain to the goals of their existence.

Now the school is not in the same classification with the Church and State. It is not a perfect or necessary society in the same sense. It does not have an independent purpose of its own with a supreme right to achieve it. It is an agent of society—of the family which is the basic unit of human society and which has a God-given duty and right to teach; it is an agent of the state, insofar as the state has the duty and the right to see that provision is made for such education as will promote the well-being of its citizens; and it is an agency of the Church, whereby it can carry out its God-given mandate to teach the things necessary for salvation. In the school, therefore, there is a meeting of the interest of State and Church, in preparing the child for full participation in human society on earth, and the society of the angels in heaven.

In the nation in which we live, founded as it is upon the principle of the sacredness of the individual as a creature of God, in general, the interrelationship of religion and government has worked out in an admirable way. While not promoting religion, or concerning itself with the privileges and rights of true religion, our government has worked out and has protected the interests of religion, and the Church has prospered and advanced. The Church in its turn has spared no sacrifice in the effort to train good Christians who are by the same token good citizens.

We have no quarrel with a government-supported school system, which is necessary for the common well-being. However, we have never subscribed to the policy that was followed extensively by Catholics in some European countries, namely that in education the purpose of the Church is served adequately by attaching a class in religious instruction onto a secular school. The confessional schools, for example, in Germany, were in effect public schools, with textbooks and course of study identical with the

neutral schools, but with Catholic teachers and Catholic students, or Protestant teachers and students, as a class in religion. Those schools do not represent the ideal of a Catholic or Protestant philosophy of life, or influence upon the socio-economic order, but rather the ideal of partisan politics in the name of religion. We have seen and are seeing the terrible tragedy of millions of those people, educated in childhood in confessional schools, but as adults giving their allegiance to the Nazi and the Communist party, and embracing those philosophies of life which are so opposed to the religious philosophy.

In our nation we are committed as Catholics to a thoroughly Catholic system of education, with textbooks and curriculum thoroughly permeated with the Catholic philosophy of life. Even though the ideal has not always been clear in the mind of every teacher in every school, great advances have been made and are being made toward that ideal. It has received a great impetus in the work of the Bishops' Commission on American Citizenship, which is producing the blue print for guiding the students in growth in Christian social living.

Any arrangement for religious instruction to public school pupils as an adjunct to secular education—through classes outside of school hours, or during released time, or by having members of religious orders teaching in tax supported schools—any such arrangement is recognized by American Catholic educators as an emergency measure, as a stopgap and a poor substitute for a thoroughly Catholic school under the control of the Church.

The state and national governments have in general respected the right of the Church to operate schools, and the right of the parents to send their children to the school of their choice. Our Catholic people have taken advantage of their right, and at great sacrifice, with the indispensable aid of devoted teachers from the religious congregations, have built up the Catholic school system in every diocese. These school systems turn out useful citizens of their community.

I have taken up considerable time in setting down the principles of proper interrelationship, and in viewing the present conditions in the light of those principles. The picture has not been bad. The squad has been fairly well in step. However, this harmonious condition will be maintained only at the price of eternal vigilance. There is a newcomer in this squad who threatens to put the squad out of step.

Welfare services which are not essentially connected with education have come into the school in recent years to a greater extent than ever before. Bus transportation is a health and safety measure and not strictly a school activity. That was the decision of the Supreme Court of the United States in the New Jersey school bus case. The Supreme Court recognized the right of the state under the constitution to provide this bus service to parish school children

without violating the constitutional prohibition against spending tax money on religion. Yet in many states the children attending Catholic and other private schools are denied this service.

School lunches also are a health measure. In this field the national government has shown no discrimination. The subsidies are offered to all schools, and not only to those which are tax supported.

Health inspection and services are not essentially educational activities. Yet in many communities these services, especially where they are supplied by the school district, are reserved for public school pupils.

These and other welfare services are good for the growing citizens of the community, and are even necessary in many cases. They are not essentially connected with the school, but only incidentally, because in the school there are large, easily accessible, orderly groups of these future citizens.

Often these services are expensive. If the private school does not provide them—school bus, lunches, health services—the children are being deprived of a useful and necessary service, which is being provided from tax funds to the children who attend public school. The private school children are suffering an injustice. If the patrons of the private school are required to supply these services by additional contributions, they are suffering an injustice, and often the burden is too great for them to bear. Their right to send their children to the school of their choice is being impaired in an unlawful way. The right of the Church to conduct schools is unjustly violated in this indirect fashion by being made unreasonably difficult.

To summarize: It is the duty of and the right of the State to see that children are prepared for useful citizenship, and therefore to see that proper schools are maintained. In our days it is also the recognition, duty and right of the State to provide certain welfare services. The school offers a convenient access to the children in order to provide for them these services. The Church has an equal duty and right to teach the things necessary for citizenship in the Kingdom of God. This education is best provided in schools which provide general education. The Church has the right and the obligation to provide charitable services to the needy but it has no obligation to provide welfare services, which are rather the function of the government, and are connected with the school only as a matter of convenience.

We are the citizens of the state. We will have the kind of government we wish to have. It is our privilege and our duty by every legitimate means to see that our children are provided the things necessary for their welfare of soul and body by the respective agency concerned, and that undue burdens are not placed upon the Church directly or indirectly in the carrying out of its right and obligation of teaching the things necessary for complete human life, in the civil as well as the spiritual community.

# The Family Apostolate

Rev. Edgar Schmiedeler, O.S.B.

## *The Lay Apostolate Today*

### Article VI

THE family apostolate, as a distinct movement for the betterment of family life in this country, might correctly be said to have originated as a result of the promulgation of Pope Pius XI's encyclical on *Christian Marriage*. In that superb document His Holiness made a strong appeal to the bishops of the world to promote programs of action for the reconstruction of marriage and family life. The bishops of the United States responded by establishing the Family Life Bureau in the National Catholic Welfare Conference, seeking through it to unify and amplify and strengthen efforts on a national scale in this important field.

Since that time, 1931, the bishops have repeatedly pointed to the need for action for the betterment of family life in this country. More particularly have they placed emphasis on it the past three years. Thus, in their statement on secularism in 1947 they pointed to the great harm that this insidious evil of the day was bringing upon family life. "Secularism has wrought havoc in the family" they stated. Again, in their statement of the year following—1948—they called particular attention to the antidote for a secularized family life, namely, religion in the home. "The Christian must make his home holy," they stated: "The Christian home must realize the Christian ideal." In 1949 the entire statement of the bishops dealt with the Christian family. These more recent statements have given a renewed and forceful impetus to the family life movement that had been gradually developing and expanding and gaining momentum over the past few decades.

It is this movement that today is referred to as the family apostolate. The latter term is appropriate because the movement deals so extensively with the spiritual or religious aspects of marriage and the family.

The outstanding characteristic of this rapidly growing family apostolate in the United States today is variety. That is to say, there are a large number of different ways in which individuals and organizations are seeking to promote the betterment and advancement of family life. This characteristic is one of the

main factors in the apostolate's unusual growth. It has made it possible for all—learned and unlettered, young and old, rich and poor—to contribute something toward it. With such a wide range of activities to select from, there are some activities in which any and everybody can effectively participate. The wide participation in the movement that has resulted has, of course, been to the advantage of the apostolate. It has contributed much to its success.

Even a mere listing of the main lines of action found in the apostolate indicates in considerable measure its great variety. Thus, attention is given to the following: the dissemination of a correct ideology on marriage and the family; the encouragement of religious practices within the family circle; the promotion of inspirational activities in the family field; the promotion of measures aimed at the correction of economic injustices and other social evils that harm family life; preparation for marriage and family life; phases of child care and training in the home.

Similarly is variety characteristic of the media or channels that are being used in the promotion of the family apostolate. More commonly and extensively used for instance, are the following: sermons, family retreats, forums, study or discussion clubs, courses for leaders, lectures, radio series, institutes, workshops, conventions, the school, the printed word, national and local organizations.

A thorough description here of all these activities and of the channels through which they are promoted is out of the question. However, a considerable sampling is possible. Such a sampling will be quite sufficient to give at least a fair picture of the apostolate's rounded program and rich variety.

Practically all the media mentioned in the foregoing are used to disseminate a correct ideology on marriage and the family, thereby helping to offset the evil influence of the false ideology that is so rampant in our midst today. Through these various media the true Christian principles and ideals of marriage and family living are consistently disseminated throughout the community. This serves both



to give information and to beget interest. Literally thousands of groups have promoted, over the past decades, one or more activity aiming at the dissemination of a correct ideology of the family. But thousands more groups must be added. The crusade must go on.

Large numbers of groups—particularly groups consisting of mothers—devote their attention to the various phases of child training—mental and physical, social and emotional, religious and moral. These are variously known as Catholic Mothers' Circles, Confraternities of Christian Mothers, or discussion clubs or institutes. There are also groups in which both fathers and mothers join in this type of study activity. Some of these, for instance, are known as Holy Family Guilds; others, again, as study or discussion groups. Here as elsewhere in the program of family activities the characteristic variety is the outstanding note.

Once such activities have gotten under way in a parish or community they tend to "snowball". In San Antonio, for instance, one Holy Family Guild was formed in 1946. A little more than a year later there were twelve in the city. Another example that might well be cited is that of the Catholic Mothers' Circles in Connecticut. Started over a decade ago in Meriden, these have spread to a considerable number of other towns. Only several months, for instance after a member of one of the circles at Manchester had moved to New London, Connecticut, she had established nine circles in her parish. The "snowballing" process is particularly striking when there is at hand the aid of some interested organized group.

Practically every Catholic organization can contribute something toward this highly important work of disseminating correct ideas and ideals regarding marriage and family life. Furthermore, it is a type of work that should appeal to all. The family is naturally a matter of interest to all. Some groups, for instance, are performing an excellent service for the cause by simply making known and distributing popular literature on marriage and related topics. Whether used in private reading in the home, or for study by organized discussion groups popular family literature serves as a highly important medium for education and inspiration. There are many mothers of small children, for instance, who are not able to attend meetings of organized groups engaged in the study of the family or child care and training. They can, however, benefit from reading in their own homes if they can secure suitable publications. Only too often some of them do not know where to secure a suitable literature. Furthermore, there are those who cannot afford any. Dissemination by organized groups can be a great help to both.

Incidentally, organized groups can also do much for the good of the family through decent literature campaigns, waging a relentless war against the vicious best-sellers and pulp magazines which flood the mar-

## 1949-1950 Forum Series

THE N.C.W.C. Forum Committee, representative of the departments of the National Catholic Welfare Conference, offers its 1949-50 series of eight articles, month by month, under the general title "The Lay Apostolate Today." These have been prepared for general use and should be especially helpful to organization and educational leaders.

### Use the articles:

- For your own information
- As texts for discussion clubs, forums, round tables, radio talks
- As aids for organization and school programs
- For informal discussion at home and abroad

### Use the questions at the end as guides for reading and discussion.

ket and bring harm to those who read them. What a blessing it would be to American family life if the money that is spent for printed filth and trash were spent for decent and useful reading material!

There are several special-purpose organizations that are consistently working to bring about the correction of economic and social evils that are detrimental to the family. But there are also occasions on which Catholic organizations generally can exert some influence in this direction. Such opportunities should not lightly be passed up. Outstanding among the evils that clamor for correction are: inadequate wages; exorbitant prices; job insecurity; unsatisfactory housing; lack of proper medical or other care at time of childbirth; mothers in industry. Most effective among the means for correcting these evils are: focusing attention on them; remedial social legislation; organized effort to bring about their correction.

There are many religious practices that can be observed within the home, practices that sanctify the individual members and their family life and serve as a powerful antidote against the poisonous secularist spirit of the day. For instance, there is the use of sacramentals in the home, the celebration of patron saints' days, of baptismal and wedding anniversaries in the family circle. Again, there is the renewal of the marriage promises, the recitation of the pledge to Christian marriage, the Enthronement of the Sacred Heart in the Home. There are prayers in common or other religious services within the family circle. There is family group assistance at Mass and reception of the Holy Eucharist. There is the family retreat and the Family Holy Hour.

We can make reference to at least a few of these in some detail here. Thus there are the sacramentals that the Church has instituted. Many of these should definitely find a place in the family circle. In fact, not a few of them have a very direct bearing on family life. They are so many media for channeling from the great spiritual reservoir, given into the Church's keeping by Christ, the living and transforming waters

of grace from the Savior's fountains. Specifically, the sacramentals are blessings or blessed articles. They are, for instance, holy water, the blessing we give ourselves as we make the sign of the cross, the blessed medal we wear, the blessed pictures, images and crucifixes on the walls of the home.

Very appealing to the Catholic parent should be the different blessings that center in the child, the primary purpose of marriage. There is really a whole group of these blessings, some of them centering in the mother as well as the child. Then there is the parental blessing, that is, the blessing parents give their children before they leave the home to go on any considerable trip, or before they retire at night. The family apostolate is seeking to popularize all of these blessings and practices again.

Effort is also being centered in introducing or cultivating anew the use of religious expressions and the use of the name of God in the family circle. Among many national groups—Italians, Portuguese, Germans, Irish, Spanish, Poles—one finds many of these religious expressions in use yet today. They should be encouraged until they become generally accepted practice again. They have real religious significance and can exert a profound religious influence over the lives of family members. They can be of immeasurable benefit as antidotes to the deadly poison of secularism that has found its way into so many homes.

A practice that is enjoying appreciable growth is the Enthronement of the Sacred Heart. This grew out of the promise of Christ to St. Margaret Mary Alacoque: "I will bless every house in which an image of my Heart shall be exposed and honored." The practice is an external recognition of the fact that Christ is the real head of the home. It is not merely a passing act of consecration to the Sacred Heart, but a permanent state of devotedness and love. A special devotion to the Sacred Heart on the part of the family is consistently fostered through the Enthronement.

The Family Holy Hour, to which reference was also made, has rapidly grown in popularity. It constitutes the closing session of the annual meeting of the National Catholic Conference on Family Life. Ordinarily as this service is held for the convention delegates at the cathedral of the see-city it is also held for all local families in their respective parishes. In fact, for the past two years it has also been held in all the parishes of more than fifty of the other dioceses of the country. In still other parishes it is held on the Feast of the Holy Family, that is, on the first Sunday after the Feast of Epiphany. The individual family may also observe the "Hour" in their home. It is an inspiring devotion.

When held in Church there is customarily a public renewal of the marriage promises by husbands and wives who are in attendance at the Family Holy Hour. So, too, is it customary on this occasion for

all present to recite the pledge to Christian marriage. Incidentally, there is also a rapid growth of the practice of reciting this pledge by groups of young people—school groups and members of youth organizations.

What seems to be the most promising development that has come out of the family apostolate of the past two decades is the family retreat. It is in the nature of a short but intensive spiritual refresher, an opportunity for husbands and wives to renew their spiritual lives together. The Church has placed much emphasis on the idea of a regular retreat for priests and religious; in other words, for those who receive the Sacrament of Holy Orders or pronounce religious vows. The great spiritual value of such a renewal for them stands beyond all question. Why should it not also be a great value to those who pronounce the marriage promises—those, in other words, who receive the great social Sacrament of Matrimony? Actually, many lay individuals, both married and unmarried, regularly make a retreat. But there is very special advantage in a family retreat, a retreat for husbands and wives together. Opportunity for such retreats can and should be provided in every parish. Here is a very useful field for action opening out for zealous workers. A rapidly increasing number of parishes are making provision for them, and this highly promising activity, somewhat checked during the war, is again rapidly blossoming forth into full bloom.

Many of the aforementioned religious practices, and many more not mentioned, were at one time very commonplace in Christian families. Aidan Cardinal Gasquet, O.S.B., describes them as found in England in Pre-Reformation days. "There was the constant recognition of God's sanctifying presence in the family," he stated, "and over and beside this there were those common religious practices of prayer and self-restraint and mutual encouragement to virtue of which, alas, the modern counterpart of the old English home knows so little." And he concluded: "On the faith of those simple and generally unlettered people there was a bloom—I know of no other word to express what I see—which perished as one of the results of the religious revolution of the sixteenth century."

In our own country today, those "common religious practices" are still found in some homes. But there are others, and in considerable numbers, where they are neglected. There are even some in which they are unknown. One of the outstanding purposes of the family apostolate is to restore them again, to make them universally accepted once more and carried into practice. Their simplicity should make them appeal even to the unlettered. Their beauty should make them appeal to all. And the ominous clouds of secularism of the day should make them appear peculiarly a need. For secularism, insofar as the home is concerned, is the absence of these practices

on the family hearth. It is actually a rejection in practice of the divine truth expressed in these words of Holy Writ: "Unless the Lord build the house they labor in vain that build it."

#### BIBLIOGRAPHY

The Family Life Bureau has available a large assortment of publications that should be helpful to individuals and organizations who wish to play an active part in the family apostolate. A complete list will be sent anyone upon request.

We briefly indicate here a few helpful publications:

*The Family Apostolate.* A six-page folder, listing a number of activities and channels of action. 2¢ each.

*The Family Apostolate in Pictures.* Contains approximately a hundred pictures of activities—family retreats, discussion clubs, forums, guilds, courses, etc. 25¢

*The Family Life Bureau: Activities and Channels.* Explains in detail the major types of work in the apostolate and the media through which they are being carried on.

#### QUESTIONS FOR DISCUSSION

1. In what document does the recently developed family apostolate in the U.S. have its origin?
2. What is the outstanding characteristic of the apostolate? Name some of the main lines of action.
3. Name some of the channels or media used in promotion of the apostolate.
4. What can organized groups do for the good of the family?
5. Discuss the family retreat as a new and promising development.

## CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

### *February, 1950*

CATHOLIC PRESS MONTH—Theme: "The Catholic Press in the Service of Truth, Justice and Peace"

5—BIBLICAL SUNDAY

11-12—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—7th annual congress, Fort Wayne region, Collegeville, Ind.

19-25—CATHOLIC BOOK WEEK: Theme—"Holy Reading Maketh the Whole Man"

### *March, 1950*

13-14-15—NATIONAL CONFERENCE ON FAMILY LIFE—18th annual conference, Detroit, Michigan.

30-April 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, St. Louis, Mo.

### *April, 1950*

10-14—CATHOLIC LIBRARY ASSOCIATION—24th annual conference, Washington, D. C.

11-14—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—47th annual convention, New Orleans, La.

11-15—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—7th national congress, Pittsburgh, Pa.

21-23—NATIONAL CATHOLIC LAYMEN'S RETREAT LEAGUE—international convention, Los Angeles, Calif.

28-30—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Grand Rapids, Mich.

29-May 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Lexington, Ky.

### *May, 1950*

4-7—NATIONAL COUNCIL OF CATHOLIC NURSES—5th biennial convention, Los Angeles, Calif.

24-26—CATHOLIC PRESS ASSOCIATION—40th annual convention, Rochester, N. Y.

28—NATIONAL CATHOLIC TRIBUTE TO THE WAR DEAD—12th annual ceremony, Tomb of the Unknown Soldier, Arlington National Cemetery, Arlington, Va.

### *August, 1950*

8-11—DAUGHTERS OF ISABELLA—biennial national convention, Cincinnati, Ohio

24-27—CATHOLIC STUDENT MISSION CRUSADE—14th national convention, Notre Dame, Ind.

### *October, 1950*

6-8—NATIONAL CATHOLIC LAYWOMAN'S RETREAT LEAGUE—annual congress, Detroit, Michigan

14-18—NATIONAL COUNCIL OF CATHOLIC WOMEN—25th national convention, Cleveland, Ohio

13-18—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Belleville, Ill.

18-19—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Little Rock, Arkansas.

24-26—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Oklahoma City, Oklahoma.

# Mostly About Non - DPs

Contributed by  
N.C.W.C. Bureau of Immigration

## Just Ordinary Immigrants

Believe it or not, there are still immigrants who are not DPs! Remember them? We used to write about them in these pages for years and years during what seems a long time ago. But since 1945 everyone, so help us, wants to be a DP and feels discriminated against if told he isn't. An alien living in the very house in which he was born doesn't see why he can't be a DP and one of the Diocesan Resettlement Director tells us of the ire of an Irish woman who wanted her nephew brought in as such and who, when informed that an Irishman living in Ireland couldn't very well be a displaced person, retorted that all the Director was doing was helping foreigners instead of doing something for the Irish.

In addition to people such as the Irish, English, Scotch, French, Spaniards, Italians, Portuguese, natives of the entire Western Hemisphere, etc., most of whom could by no stretch of the imagination be considered DPs, there are thousands and thousands of individuals who are as displaced as anyone could be, but who are not "eligible displaced persons" as defined by Public Law 774. These persons may have been ousted from or fled from their homes; they may even be living in Germany, Austria or Italy, the three countries in which the cases of displaced persons are being handled, but they are not *eligible* for processing as DPs.

What is both maddening and confusing, however, and in some cases rather disastrous, is that not only the persons themselves, but their relatives and friends, if any, think that the procedure that applies to eligible DPs, applies as well to everyone else. It doesn't. The good old immigration Acts of 1917 and 1924 are still in force for the non-DPs. They *can't* be coming to jobs (unless of a professional nature or as domestics in private families); unknown sponsors are *not* sought out for them; they *must* have their transportation paid as well as their visa fees and head tax; and they *must* have quota numbers unless they belong to the non-quota classes.

Among the DPs who are not DPs for immigration purposes are the bombed-out Germans, the persons

of German ethnic origin who were born in Poland, Czecho-Slovakia, Hungary, Yugoslavia and Roumania and were forced out of those countries because of their German background and adherence and DPs at present residing in countries other than Italy, Germany or Austria. All of these must be handled as regular quota immigrants.

## Only the Brave

During the war the N.C.W.C. Bureau of Immigration worried about Malta, the little island which lies south of Sicily in the Mediterranean and which was conceded to have been the most bombed place on earth during World War II. The Bureau has always had a particular interest in Malta ever since His Excellency, Archbishop Caruana, himself a native of the Island, introduced us by mail to Henry Casolani, then Director of Emigration for the important British naval base. Every year the Bureau proudly read in the three languages of the Maltese Government's Emigration Report of the part it had played in assisting Maltese immigrants and every year Malta has sent the Bureau, in appreciation, fifty English pounds at Christmas. Each year while Goering's airmen dropped their deadly missiles on the little spot of land in the tideless sea, the Bureau thought, "poor Malta; they can't—they shouldn't—send that draft this year; they must need the money so badly themselves," and when it came—as it always did,—maybe months late,—we felt we must send it back. But we realized that it was Maltese pride as well as appreciation of the Bureau's co-operation, that kept the drafts coming every Christmas,—when even the British fleet could not get through to bring the Maltese the necessities of life.

Today Malta still prides itself on having been the shield of Christendom against the Turks and on being the last home of the Knights of the Order of St. John of Jerusalem, also known as the Knights of Malta. It has much to offer the Catholic pilgrim; the 16th century conventual church of the Order; the 16th century palace of the Grandmasters; Mosta Dome, the



third largest in the world; third to fifth century Christian catacombs; temples dating to 3000 BC; megalithic ruins of prehistoric temples, etc. Naturally Malta's Tourist Bureau is hoping that some of the pilgrims that journey to Rome for the Anno Santo will take a bit of extra time to pay it a visit and we understand that the group conducted by His Eminence, Cardinal Spellman, is planning to do so.

The N.C.W.C. Bureau of Immigration only wishes it could run a tour of its own to Malta, which is truly enshrined in its heart. But since it can't it takes this opportunity to express the hope that the lucky pilgrims who are going to Rome will sign up for a short hop to the brave little island fortress which stood, dauntless and unafraid, during the terrible years when Hitler's Luftwaffe was giving it all it had.

### Broke and Far from Home

About twenty-four hundred Chinese students are at present stranded in this country, unable to return to their native land because of the spread of Communist control and cut off from receiving funds from their families for their support while here.

Congress, taking cognizance of this state of affairs, authorized, in the Foreign Aid Appropriation for 1950, the expenditure of \$4,000,000 through the Division of Exchange of Persons of the Department of State, to meet the need of these Chinese students. It is required that the students have been engaged in a course of study during the academic year 1948-49 in an accredited college, university or other educational institution and be in need of financial assistance.

The forms on which to apply for this aid are issued through a designated representative of the institution which the student is attending on behalf of the Department of State and all applications and correspondence relating to the same are handled by the institutional representative with the Department.

### The Longest Way Around

It is a long time since one of our clients got excluded under Section 17 of the Act of 1924, which was formerly Section 23 of the Act of 1917. Under either Act the regulation is a bit of a nuisance. It provides that an alien brought to contiguous territory by a transportation company that is not signatory to the agreement with the United States to take back those found to be inadmissible cannot gain entry to this country from such contiguous territory until he has resided there for two years.

A nice young Spanish priest, acting upon the instructions of his Superiors, who had either never heard of or had forgotten all about Section 17, re-

cently boarded a plane at Barcelona and flew gaily across the Atlantic, destination United States via Mexico. The Superiors thought it would be easier for him to travel up to their south-west state through the latter country because he spoke only Spanish. The plane made what is known as a technical stop at Miami, merely to refuel, and then flew on to Mexico City. There the young priest changed to another plane destined to the American Border. At El Paso he was halted—inadmissible under Section 17. He was paroled to our Bureau's representative there and was permitted to go on to his monastery. But alas, he is going to have to go out again, Cuba being the most convenient country under the circumstances, and come in on a ship or plane that is signatory to the agreement with this government.

### Three Sides to a Triangle

Helping people get to the United States to join relatives and friends is routine work for the N.C.W.C. Bureau of Immigration, but it was a bit astonished not long ago to receive a request from some non-eligible Polish DPs living in a camp in East Africa to assist them to get to Australia, in which country they knew no one whatever. They had decided that they were not likely to live long enough to get Polish quota numbers for this country, as the Polish quota is so far over-subscribed, but they thought maybe Australia might let them in.

The Bureau is willing to try anything once and so wrote to its old friend, the Secretary of the Knights of the Southern Cross to ask what he thought the chances were. It was a bit of luck that he had just been made Secretary of the Federal Catholic Immigration Committee and he went into action without further delay. In no time at all a sponsor was found for the Polish DPs in East Africa and the Australian Government had officially authorized their admission. The next step was up to the IRO (International Refugee Organization) which got them as far as Italy, where they were to wait for transportation to the country "down under". Unfortunately there were 10,000 other DPs waiting for similar transportation and the IRO had only a limited number of ships. Months went by while the resources of the Polish DPs dwindled and they became more and more worried as to whether their permission to enter Australia would remain valid. Finally, however, between the generous loans of the N.C.W.C. in Italy and the Committee for Catholic Refugees in New York, the family got on its way. A grateful letter subsequently reached the Bureau in which the father of the group wrote that the Catholic representative in Sydney "was so kind as to locate us in a nice and comfortable house that seems to us like a fairy-tale after the camps we lived in for many years. Among such kind people the scars in our souls left by the bitter experience in Russia and the hard life in several concentration camps will soon get healed."



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## NATIONAL COUNCIL CATHOLIC WOMEN

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N.C.S.S.S. Milestones—Three Pictures  
and a Story—News Round-up—With  
Our Nationals

### N.C.S.S.S. MILESTONES

FRANCES ENGEL

**C**ATHOLIC women have made many notable contributions to the growth and development of the Church in the United States. One of their outstanding achievements has most certainly been their contribution to the field of social work education as exemplified by the sponsoring of the National Catholic School of Social Service. This School, by its contribution to American social thinking, has won for itself and for all those associated with its development, a reputation that places it second to no similar school in the country.

The history of the National Catholic School of Social Service is the history of Catholic women who gave their time, money and talents to maintain the School. It is likewise the history of the Catholic women graduates who carried its message of the dignity of the human person and of the sacredness of service into every area of social work in the United States and in many foreign countries.

Looking back on its history, its old friends will recognize familiar milestones. They will recall the old days at Clifton during and immediately following World War I when, under the direction of the National Committee on Women's Activities of the National Catholic War Council, Catholic women were trained for war and reconstruction activities.

They will remember the purchase in 1921 of the property at 2400 19th Street, N.W., Washington, D. C., a purchase that was made possible by the generous contribution of \$100,000 by a board member of the National Council of Catholic Women. It will also be recalled that this year marked the inauguration of the School's two-year professional social work course.

The next important milestone records the affiliation of the School with the Catholic University of America in 1923 and its acceptance for membership by the American Association of Schools of Social Work the same year.

The presentation of the first graduates for masters degrees at the Catholic University was a memorable occasion. Today, we review the record of more than a generation of scholastic achievements and the enrollment of almost 1,500 students from 5 continents: 47

states, the District of Columbia, Hawaii, Puerto Rico, and 21 foreign countries.

Visitors to the School in 1945-46 saw it crowded to capacity with a record enrollment of 155 students at a time when practically every other school of social work in the country had experienced a major decline in attendance.

So far we have written merely of events and have not mentioned the striking personalities who gave brilliant colors and overtones to the traditions and character of the School.

We remember the spiritual and yet practical visionary, Monsignor John J. Burke, C.S.P., first general secretary of the National Catholic Welfare Conference, who fathered the Conference and the School. We see Monsignor William J. Kerby, the originator of organized Catholic Charities in the United States, demonstrating, during his years as director of the School, the application of scientific methods in Catholic charitable endeavors.

We find Agnes G. Regan, first executive secretary of the National Council of Catholic Women and assistant director of the School for almost twenty years, blending the warmth of friendly direction and sympathetic understanding to enrich the fabric of human lives and human institutions. Standing tall among the giants of this social era is the figure of Monsignor John A. Ryan, who from the very beginning of the School until his death in 1945, brought his friendly personality and his incisive analysis to bear upon the social problems of our day.

Speaking of these personalities at the School's Commencement in its Jubilee Year, 1946, Rev. Raymond A. McGowan, director, Social Action Department, N.C.W.C., said: "They never thought of social work or of this School as narrowly dedicated alone to techniques of the care of poor, torn individuals. Nor has this School ever been so dedicated. They thought of the School as a school for *Catholic leaders* who would, in part, use social work as a springboard . . . to assist Christian civilization."

Five other leaders shared this social apostolate as directors of the School, Dr. Charles P. Neill, Dr. Anne

Nicholson, Rev. Karl J. Alter, now Bishop of Toledo, Rev. Francis J. Haas, now Bishop of Grand Rapids, and Rev. Lucian L. Lauerma.

Returning once again to the events which became milestones, we find the date July 1, 1947 marking the merger of the N.C.S.S.S. and the School of Social Work, Catholic University, to form the National Catholic School of Social Service of the Catholic University of America and the consequent transference of the traditions of the N.C.S.S.S. to the new school.

Many tributes have been paid the National Council of Catholic Women for its devotion to the School but none more sincere than those expressed at a recent gathering of N.C.S.S.S. alumnae and School of Social Work, C.U., alumni at "2400." At this meeting, the founders of the School were lovingly characterized as "our heroes and saints," and the School was acclaimed for its family spirit, its association of great leaders and its "unique contribution to Catholic Action in the United States as one of the few Catholic institutions sponsored and, to a large extent, staffed by lay people."

As they listened to these encomiums, many of them remembered problems which arose—and were solved—in the passing years. Problems such as the conservative thinking within the Catholic group which delayed the acceptance and utilization of modern scientific and technical methods in social welfare.

In remembering problems such as this, they also recalled the place of the chapel and residence in the School, enabling students to integrate spiritual values with the developing techniques of professional social work, making God and fellow students, family and social life part and parcel of their lives.

This is a brief review of some of the achievements of the past thirty years. The full history of the Na-

tional Catholic School of Social Service is being written by Loretta Lawler under the direction of a committee of which Mary Graham Hawks, former national president of N.C.C.W. and trustee of the School, is chairman.

January 1950 has witnessed the opening of the Bishop Shahan Hall on the Catholic University campus as the classroom building and the housing of the extensive N.C.S.S.S. library in the Mullen Memorial Library. In February the women students move from "2400" to the Agnes Regan Hall, the new residence hall on the campus. The Council will be invited to attend the blessing of these halls in April, at which time special acknowledgment will be made of the N.C.C.W. contribution to the School.

Likewise, at the present time an interim steering committee of graduates of the National Catholic School of Social Service; Clifton; School of Social Work, Catholic University; and the National Catholic School of Social Service of Catholic University has been formed to explore the possibility of creating a comprehensive alumni association inclusive of the graduates of the four schools.

Throughout the years the National Council of Catholic Women has courageously nurtured the spirit and developed the traditions of the National Catholic School of Social Service as a unique training ground for Catholic leaders. This same courageous leadership is needed today to encourage young women in the social work apostolate and to assist the school to reach even wider spiritual horizons. The fulfillment of these needs may well bring about the realization of the prophecy made to the National Council of Catholic Women by Monsignor Kerby: "In the years to come the Catholics in the United States will rise up to call you blessed."

### THREE PICTURES—AND A STORY

IT IS a pity that all donors to the special summer campaign of War Relief Services-N.C.W.C. and the National Council of Catholic Women cannot be here in Washington to see and enjoy three pictures we have just received from Mrs. Maria-Anne Saupp, executive secretary of the Frauenbund in Wuertemberg, Germany, and summertime guest of a number of the diocesan councils of the East and Middle West. Under this special campaign, donations of yarns, of yard goods and lengths and remnants of material were sought not only to supply the needy through War Relief Services-N.C.W.C. and its local cooperating agencies overseas, but to make it possible for these foreign groups to put unemployed women to work in their sewing rooms.

The occasion of the particular picture-taking being described here was a children's party, held appropriately by the Frauenbund in Stuttgart on December sixth, the feast of good St. Nicholas. The Saint himself is shown in one photograph, tall, spare, bearded and dignified, resplendent in mitre and episcopal

robes, with crozier firmly in hand—and anachronistic tortoise-shell spectacles firmly on nose.

The other pictures show several mothers with their children—two of them remarkably sweet-faced and gentle-looking, a third with an expression of grimness that perhaps the unimaginably harrowing experiences of the refugee have permanently etched on her countenance. Mothers and children are buttoned up closely in their coats or jackets—the room no doubt was cold—but smiling eyes, and Mrs. Saupp's own assurances bespeak a warmth of the heart and of the spirit that make the occasion a fitting celebration of the feast of the Saint of generosity and kindness.

"I would like to give you pleasure with the enclosed pictures," writes Mrs. Saupp. "Perhaps you can use them also as a token of thanks from Germany. They were taken at a St. Nicholas celebration held by the Stuttgart Frauenbund. On this occasion 100 children ranging in age from 6 to 12, from expellee camps and the poorest districts of the city, were given lovely presents.

"Each child received on an average two gifts, underwear or something made of wool, for which material out of the last shipment from War Relief Services was used. Our industrious women were sewing and knitting for weeks to give these children joy. A priceless letter of thanks from one of the youngsters, but with so many mistakes that you would never be able to read it, shows how well the children grasped the idea of the help of the American women and how grateful they are for it.

"It was a lovely afternoon and we got the impression that the hearts of the mothers too were warmed by the realization that others were thinking of them and wanted to help them.

"The children themselves made a contribution to the occasion, and you will see in the picture of the patron of the festival a little boy standing up quite boldly beside St. Nicholas to say a poem. Through these pictures we would like to say to all the kind contributors a sincere 'May God reward you.'"

## NEWS ROUND-UP

- • A report published by the U.N. Economic and Social Council summarizing the activities of the 69 non-governmental organizations which have consultative status with it cites the efforts of the International Union of Catholic Women's Leagues to bring the Christian concept of family life to the attention of United Nations delegates.

- • Resolutions introduced by the I.U.C.W.L. delegates and adopted at the meeting of the UNESCO Committee on Access of Women to Education, in Beirut, December 5-7, urged that education of women be regarded as a civilizing work of exceptional efficacy. They also called for a study by UNESCO of ways and means of supplying women with the reliable and objective information necessary for cultural development, and a study of modern methods of increasing domestic efficiency to afford women opportunity for personal development. The delegates drew attention to the wretched condition of DP women and in the resolution appealed to public opinion, to national authorities and to competent international institutions to find ways of protecting the dignity of these women and the unity of their families.

- • When the question of the internationalization of Jerusalem was under consideration by the United Nations, the N.C.C.W. President, Mrs. Alfred S. Lucas, in messages to Warren Austin, chairman of the U.S. delegation, and Secretary of State Dean Acheson, recommended the internationalization "as the only means of adequately protecting the Holy Places, which all citizens throughout the Christian world hold in reverence." Telegrams urging the internationalization were also sent to President Truman, Secretary of State Acheson, and U.N. Secretary Trygve Lie by the Grand Rapids Diocesan Council of Catholic Women. Women's Catholic Action of Uruguay also called for such action in a cable to Uruguay's representative at the U.N. General Assembly.

- • National "Peace Week" was observed in Lima, Peru, during the last week of 1949. The idea was originated in 1947 by a group of women headed by Senora Rosalie Lavalle de Morales Macedo, who said she was prompted to launch the movement by the

pleas of His Holiness Pope Pius XII for world peace. This year similar observances were held in Chile, Bolivia, Mexico and Paraguay.

- • N.C.C.W. has prepared material showing the cooperation of its affiliates in the program of the Confraternity of Christian Doctrine, to be included in the Holy Year exhibit of the participation of the Departments and Bureaus of the National Catholic Welfare Conference in the work of religious instruction. The exhibit has been prepared in connection with the International Congress of Religious Instruction to be held in Rome next October, but will be on display throughout the year.

- • An Institute on the United Nations was held on U.N. Day, October 24, by the Cleveland D.C.C.W. Speakers included Most Rev. Floyd L. Begin, Auxiliary Bishop of Cleveland; Mrs. Alfred S. Lucas, N.C.C.W. president; Edmund A. Durkin, Cleveland attorney who attended the San Francisco conference which drafted the U.N. charter; and Miss Rita Schaefer, executive secretary of the Catholic Association for International Peace.

- • Mrs. Frank R. Traznik, national chairman of the Committee on Catholic Parent-Teacher Associations and president of the Milwaukee A.C.C.W., was general chairman of a community-wide lecture by Dr. John Guy Fowlkes, dean of the school of education of the University of Wisconsin. Sponsors of the lecture were all public and parochial schools in the community and parent groups connected with these schools.

- • At the conference on "Catholic Lay Women in Action" of the Chicago A.C.C.W., His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, urged the women to continued action in their crusade for decency in print. Answering this call to action, the Council has conducted its fourth survey of literature, visiting nearly 3,000 retailers to solicit their cooperation in removing from display and sale all comics, pocket-size books and magazines deemed unsuitable reading for young people.

- • A novena to Our Lady of Fatima for the intention of the Holy Father and for lasting peace was

conducted throughout the Diocese of Savannah-Atlanta under the auspices of the Diocesan Council of Catholic Women. More than 4,000 persons took part in the daily services.

- • Approximately 1500 women attended training institutes held by the St. Louis A.C.C.W. in the various deaneries. The sessions gave an over-all picture of the nature and structure of the A.C.C.W. and afforded opportunity for round-table discussions of the eight Council committee programs.

- • Following the establishment of the Joliet D.C. C.W., a series of district meetings was held in November to plan a program of procedure. The theme of the meetings, "Show Me the Way," was presented in a panel discussion which included the newly appointed Diocesan Council chairmen.

- • An attractive book list, "Between the Book Ends," was prepared under the auspices of the Detroit A.C. C.W. to stimulate an interest in good reading. The books were divided into such sections as: "It's All in the Family," "Books for the Rest Hour," "Ten Minutes a Day with God and Your Soul," "The Answer at Your Finger Tips."

- • The Committee on Family and Parent Education of the Peoria D.C.C.W. distributed 1000 copies of the Blessing of Mothers before and after Childbirth through their parish council committees. In sending the leaflets to deanery chairmen, Mrs. W. M. Kennedy, D.C.C.W. Family and Parent Education Committee chairman, asked them to encourage each parish council chairman to read the article on "The Lay Apostolate in Education," by Rev. Wm. E. McManus, in the December issue of *Catholic Action* in connection with their program of "Every Catholic Child in a Catholic School."

- • Mrs. Guy J. D'Antonio, Legislative Committee chairman of the New Orleans A.C.C.W. and chairman of the Louisiana Child Labor Committee, was elected head of the New Orleans Child Labor Committee upon its formation by representatives of Catholic and other school groups.

A Christmas party was given by St. Rita's Council of Catholic Women of the New Orleans A.C.C.W. to the displaced persons sponsored by War Relief Services—N.C.W.C. who arrived on the transport which docked at New Orleans shortly after Christmas. Most Rev. Joseph F. Rummel, Archbishop of New Orleans, welcomed the new arrivals in German.

- • The Board Meeting of the San Francisco A.C. C.W. featured a "Training Institute for Leaders" with a discussion of the "Qualities and Responsibilities of Catholic Leadership," followed by sectional meetings.

In developing the theme of its quarterly meeting, "The Home, A Center of Catholic Culture and Devotion," the San Francisco Council set up an exhibit

**A**T THE gracious invitation of His Excellency, The Most Reverend Edward F. Hoban, Bishop of Cleveland, and the Cleveland Diocesan Council of Catholic Women, the Twenty-Fifth National Convention of the National Council of Catholic Women will be held in Cleveland, Ohio, October 14-18, 1950.

of every type of Catholic art produced in the Archdiocese. The program was carried out by the Council committees on Shrines in the Home, Libraries and Literature, and Family and Parent Education.

- • The printed program of the 24th annual conference of the Trenton Diocesan Council of Parochial Parent-Teacher Associations shows a total of 82 associations in the Diocese with an active membership of 13,870. It reports the Council's annual gift of a partial scholarship to Georgian Court College and two full scholarships to Catholic Schools of Nursing.

#### PRO ECCLESIA ET PONTIFICE

In recognition of her outstanding work for the Church, Mrs. L. L. Roerkohl, national director, Province of St. Paul, has been honored by His Holiness, Pope Pius XII, with the cross *Pro Ecclesia et Pontifice*. N.C.C.W. joins in congratulations to Mrs. Roerkohl on this signal honor.

#### With Our Nationals

**Archconfraternity of Christian Mothers . . .** A nationwide campaign to restore emphasis on the religious significance of Christmas was conducted by the Archconfraternity of Christian Mothers this year. Over 200,000 leaflets on the subject were distributed and 100 display cards placed in store windows. Particularly effective work was done in Milwaukee, where 160 billboards carried a poster of the Nativity scene with the caption, "Put *Christ* back into *Christmas*!"—Christian Mothers Confraternity.

**Daughters of Isabella . . .** At the kind invitation of Most Rev. John T. McNicholas, Archbishop of Cincinnati, the D. of I. biennial national convention will be held in Cincinnati, August 8-11.

**National Council of Catholic Nurses . . .** Six new diocesan councils of Catholic nurses were affiliated with the N.C.C.N. at its recent semi-annual Board meeting, bringing the number of affiliated groups to 56. The newly affiliated councils are Grand Island, Hartford, LaCrosse, Lincoln, Raleigh, and St. Cloud. Preliminary plans were made for the 1950 biennial convention to be held in Los Angeles, May 4-7. The theme chosen is "Our Heritage and Challenge in Nursing."

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## NATIONAL COUNCIL CATHOLIC MEN

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Holy Year  
Catholic Hour Twentieth Anniversary

### HOLY YEAR

**T**HIS MONTH the National Council of Catholic Men is able to present a personal report from its executive secretary, James S. Mitchell, on the opening of the Holy Year in Rome. Mr. Mitchell was in Rome from December 16 to January 6 as a representative of the United States National Holy Year Committee. His report follows:

I was fortunate to be an eyewitness to the Holy Door ceremony which opened the Holy Year, and doubly fortunate because I had the opportunity to look around magnificent St. Peter's before the ceremony. I have seen some remarkable edifices, but nothing to compare with this church. I spent an hour and a half walking around, constantly checking with my pocket guide, before I could fully get my bearings. What a tremendous backdrop for a tremendous ceremony!

All this did not prepare me for another striking element in the ceremony, however. I mean the actual, physical presence of the Supreme Pontiff, who dominated the vast scene in a most amazing way. My first glimpse of the Holy Father came after the silver trumpets told of his entrance to the portico of St. Peter's where the Holy Door observance took place. You have probably seen the news-reels or television of the event, or heard skilled American announcers describe it on the radio. But I wonder if these media caught the force which the Pontiff brought into the portico with him.

The three blows on the Holy Door by His Holiness were gentle but audible from my position. The Door did not fall inward until after the Pontiff returned to a throne prepared for him. Then a signal was passed to workmen inside the church who lowered the massive door by ropes and pulleys. It was carted away immediately and other workmen sprang into action to clear away loose masonry and dirt.

After the symbolic washing of the doorway with sponges dipped in Holy Water, a long red carpet was spread inward into the church, and a cushion placed at a spot where the Holy Father was to kneel. His Holiness intoned the *Te Deum*, holding a lighted candle in his left hand and a gold-plated cross in his right. After the first verse, the Pontiff

arose and entered the basilica at the head of a procession of church dignitaries. He passed out of my view then and into the presence of the 30,000 pilgrims who had waited many hours inside St. Peter's itself. The Holy Year of 1950 had begun for me and for all Catholics everywhere.

On January 5, I was privileged to have a private audience with the Holy Father. He speaks English very well.

The Pontiff welcomed me to a chair beside his desk and opened the conversation with a query about American interest in the Holy Year. He also expressed his interest in the work of Catholic men's groups in the United States. In turn, I extended the warm greetings of the National Council of Catholic Men to him.

I found the Supreme Pontiff to be in excellent health and spirits. I was struck by the way his face brightened as he turned the conversation from organizational affairs to my family and children. Obviously his interest in family life is intense.

On the way over I had some fears that the Holy Year might be something like a Roman holiday. I was much relieved to find very, very little commercialism. No hawkers at all are permitted in St. Peter's Square, and few are seen elsewhere. The amount of carnival atmosphere in Rome falls far short of that I've observed in Washington, say, on Inauguration Day. The attitude of the crowds, too, is reverent. It was a remarkable experience to look down from St. Peter's steps upon the vast throng unable to gain admittance to St. Peter's and see them standing so quietly, just waiting in the hope that the Holy Father might appear on the balcony.

You hear about the lack of religion among the men in Italy. I was very agreeably surprised to see the numbers of men of all ages participating in the Holy Year services, and to observe their sincere piety. It looked to me as if at least half of those in the churches were men.

Some construction work and remodeling for the Holy Year is still in progress in Rome. Buildings to house the Holy Year exhibits will not be ready until February 15. Workmen are still busy putting



the finishing touches on some places which will house pilgrims.

About tourist costs in Rome, the favorable rate of currency exchange keeps the costs down, though the difference is not spectacular. I found, for example, that meals in first class restaurants in Rome were somewhat cheaper than similar meals served in our American restaurants.

My travels about Rome were spelled by a side trip to Heidelberg, Nuremberg and Munich in Germany, where I conferred with chaplains and military authorities on the organization of Holy Year pilgrimages for Americans of the occupation force, both military and civil.

The visit to Rome gave me an opportunity to study at first hand the effective Italian Catholic men's organization, Italian Men's Catholic Action. This national unit, which corresponds roughly with N.C.C.M., has its top national committees, some 300 diocesan committees, and 20,000 local committees. There are 12 regional offices to help manage this huge network of men's organizations.

While in Rome, Mr. Mitchell conferred with Professor Luigi Gedda, president of the International Federation of Men of Catholic Action, who is also head of the National Civic Committee of Catholic men. N.C.C.M. is affiliated with the International group, which in December of this year will sponsor a worldwide congress of organizations of Catholic men.

#### CATHOLIC HOUR TWENTIETH ANNIVERSARY

ON THE CATHOLIC HOUR, a big day is ahead for Sunday, March 5. This will be the Catholic Hour's Twentieth Anniversary broadcast. N.C.C.M. has secured the services of Robert Healey to write the script. Mr. Healey, a young playwright in New York, scored great success last fall with his Broadway play "Shake Hands with the Devil."

It is interesting to note that "Shake Hands" was produced by the New York Blackfriars Guild and is a documentary play enacting the course of the trial of the eleven communists in New York showing, by flash-backs, how the Communists actually behaved during recent years, contrasted with their claims made during the trial.

The Twentieth Anniversary program is expected to feature as its high spot a blessing from the Holy Father. The whole show will be in the nature of a documentary with excerpts from previous Catholic Hour programs and recordings from earlier broadcasts.

Rt. Rev. Msgr. Fulton J. Sheen continues to draw large audiences and fan mail with his twenty-first series now in progress, "The Rock Plunged Into

Eternity". He will continue every Sunday up to and including Easter.

The discussion type program inaugurated on the Hour of Faith (ABC, 11:30 a.m., EST, every Sunday) is rated very highly by the majority of listeners according to reports received at N.C.C.M. national headquarters.

One writer says "Today . . . I was pleased immensely to hear the discussion between Father Nagle and Mrs. Clare Boothe Luce . . ." Another letter, in the files of the N.C.C.M., says "The writer is very much interested in your series . . . over the ABC network . . ." A third one, typical of many others, says "Heard your program, Hour of Faith, for the first time Sunday . . . and was very much impressed . . ."

Critical acclaim has also been received for the program. In the January 11 issue of the trade publication *Variety*, the reviewer said in summarizing an excellent story on the first broadcast: "With the initial broadcast under the new format as a criterion, it's obvious that The Hour of Faith will undoubtedly draw and hold not only Catholic dialers but also those of other faiths, for the subject matter is of universal interest."

Each week *Variety* publishes critical reviews of new programs or of programs undertaking new formats as in the case of the Hour of Faith. In radio and entertainment circles this weekly publication is considered one of the very top papers and its opinions of films, programs and plays carry a good deal of weight.

Mrs. Luce appeared on the January 8 program as well as on January 1. Hon. Michael F. Walsh of the Supreme Court of the State of New York appeared on the program January 15 and 22. Eddie Dowling, well known on Broadway, was the layman guest on the program for January 29.

James A. Farley appears on the program during the early part of February.

Organizations of men affiliated with N.C.C.M. and others are urged to get copies of Hour of Faith discussions in bulk for the use of discussion clubs, classroom work, etc. They may be procured at cost from N.C.C.M.

#### NOW IS THE TIME

WITH Monsignor Sheen on the Catholic Hour in one of his most outstanding series and with the Twentieth Anniversary coming up on March 5, N.C.C.M. urges every organization affiliated with it to take special steps to get the Catholic Hour on a local station, if it is not already being carried.

Likewise now is a good time to approach your local ABC outlet to get the Hour of Faith on the air. The discussion type program inaugurated January 1 is proving very effective and the manager of your station will be greatly interested in a program which will help him build up his Sunday listening audience.

# Month by Month with the N. C. W. C.

## **Most Rev. William A. Griffin Bishop of Trenton Dies**

On the first day of the New Year Bishop William Aloysius Griffin of Trenton died suddenly during a holiday visit in Elizabeth, N. J. He had been a bishop only since 1938, serving first as Auxiliary Bishop of Newark, and for the past nine years as Bishop of Trenton.

Besides ably administering the Trenton Diocese Bishop Griffin has served nationally as president of the National Catholic Rural Life Conference and as treasurer of the Society for the Propagation of the Faith. He was a member of the board of directors of the latter society at the time of his death.

*May his soul rest in peace.*

## **Youth Department, N.C.W.C. Inaugurates New Services to Directors**

The beginning of a new publications program of the Youth Department, N.C.W.C., has been marked by the issuance of a new *Program Service* for parish youth directors and the issuance of the monthly *Newsnotes* in offset format.

The *Program Service*, to be issued bi-monthly, is an activities guide for youth directors in the spiritual, cultural, social and athletic fields. It is intended as a flexible and adaptable source of ideas rather than as a rigid ordering of parish programs. In addition to carrying a regular program organized on a calendar basis, the February-March service carried a forum on interracial problems prepared in the Interracial Bureau, N.C.W.C., and a pamphlet by the Most Reverend Richard J. Cushing, Archbishop of Boston and episcopal chairman of the Department, on "Restoring the Sense of Vocation to Life."

In a move to improve the quality of the monthly *Newsnotes* for diocesan youth directors, offset reproduction has

been introduced to replace the former mimeograph, thus permitting the use of illustrations and increasing legibility. The size of the newsletter has been increased to thirty pages. *Newsnotes* serves diocesan directors through practical articles on Catholic youth activities and through reports on current trends and activities in the youth field generally.

## **Rev. Thomas J. McCarthy Named Papal Chamberlain**

In recognition of outstanding work, especially as managing editor of *The Tidings*, Los Angeles Archdiocesan weekly, His Holiness Pope Pius XII has named Rev. Thomas J. McCarthy a Papal Chamberlain with the title of Very Reverend Monsignor.

In the name of its readers, CATHOLIC ACTION extends sincere congratulations to Monsignor McCarthy, who only last September relinquished the editorship of *The Tidings* to become director of the Information Bureau of the National Catholic Welfare Conference.

## **N.C.W.C. Youth Director To Serve Catholic International Bureau**

Rev. Joseph E. Schieder, director of the Youth Department, N.C.W.C., has just been appointed to membership on the Executive Committee of the International Catholic Youth Bureau. The Executive Committee of seven members acts for the General Council of representatives of 51 national organizations of Catholic youth, and Dr. Schieder will represent the United States.

The constitution of the new international bureau has just been approved and His Eminence Cardinal Giuseppe Pizzardo named by the Holy Father its Protector.

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## **CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE**

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

### **OFFICERS OF THE N.C.W.C. ADMINISTRATIVE BOARD**

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